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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVI

JACKSON, MISS., February 28, 1924

NEW SERIES  
VOLUME XXVI, No. 9

## State Sunday School and B. Y. P. U. Convention, Jackson, March 18-20, 1924



DR. GEO. W. TRUETT

### Program

#### TUESDAY EVENING, MARCH 18TH

- 7:00 Song and Praise Service, R. H. Coleman.
- 7:30 WELCOME:
  - (a) On Behalf of the City, Mayor Scott.
  - (b) On Behalf of Baptists, A. D. Wicks.
- 7:50 Response, Judge D. M. Russell.
- 8:15 Appointment of Committees and Announcements.
- 8:30 Sermon, Dr. Geo. W. Truett.

#### WEDNESDAY MORNING, MARCH 19TH

- 8:30-9:45 CONFERENCES:
  - (a) Supt.'s—Gaines Hightower.
  - (b) Organized Class—J. M. Price.
  - (c) Intermediate—Dr. Beauchamp.
  - (d) Elementary—Miss Brown.
  - (e) BYPU Seniors and Associational—F. H. Leavell.
  - (f) BYPU Leaders—Mrs. F. H. Leavell.
  - (g) Junior and Intermediate Group Committees.
  - (h) Student Volunteer—Miss Juanita Byrd.
  - (i) Vacation Bible School—Dr. Burroughs.

#### WEDNESDAY MORNING

##### JOINT SESSION

- 9:45 Song Service.
- 10:00 Why do BYPU's Die—Grady Snowden.
- 10:15 Organizing a BYPU for Efficiency Demonstration.
- 10:45 B. Y. P. U. World-wide—Dr. L. P. Leavell.
- 11:30 Address—Dr. J. B. Weatherspoon.
- 12:15 Noon Recess.

#### WEDNESDAY AFTERNOON

- 1:45 Song Service.
- 2:00 Reports from the Field.
- 2:35 Awarding of Banners.

#### WEDNESDAY AFTERNOON

- Special Junior and Intermediate Session  
Keynote Definite Service.
- 3:00 Devotional—Julia Toy Johnson, Hattiesburg.
- What the BYPU means to a Young Christian—Samuel Pack, Laurel.
- Study to Show Thyself Approved.  
Virginia Chapman, Jackson.
- Ten Helps in Getting the Daily Bible Reading Done—William Prather, Baldwin.
- The Junior and Intermediate Union in the Country Church—Wilma Gunn, Osyka.
- Pageant—The Spirit of Missions.
- The Young People and Stewardship—Miss Joy King, Jackson.

My Obligations to my Child in Training for Christian Service—Mrs. Edna Watkins Hewitt, Summit.

4:15 Address—Mr. Frank H. Leavell, Memphis.

#### WEDNESDAY EVENING

- 7:00 Song Service—Mr. Coleman.
- 7:30 The Challenge of the Inter Board Commission—F. H. Leavell.
- 8:15 Special Music.
- 8:30 Sermon—Dr. Truett.

#### THURSDAY MORNING, MARCH 20TH

##### 8:30-9:45 COFERENCES:

All conferences held in the same places and led by the same leaders as on previous day.



MR. R. H. COLEMAN

##### JOINT SESSION

#### A REAL SUNDAY SCHOOL

- 9:45 Song Service.
- 10:00 Real Devotion—S. G. Posey.
- 10:25 Real Administration—Dr. J. M. Price.
- 10:50 Real Evangelism—Dr. Burroughs.
- 11:30 Real Victory in 75 Million Campaign—Dr. Truett.

#### THURSDAY AFTERNOON

#### A REAL SUNDAY SCHOOL

- 1:45 Song Service.
- 2:00 Real Buildings—Dr. Beauchamp.
- 2:30 Real Training for World Wide Task—W. E. Holcomb.
- 3:00 Real Student Volunteers—Dr. Weatherspoon.
- 4: Reports of Committees and other business.

#### THURSDAY EVENING

- 7:00 Song Service—Mr. Coleman
- 7:30 Address—Dr. Weatherspoon.
- 8:15 Sermon—Dr. Truett.



## A BOY'S DISCOVERY

By W. A. Sullivan, Drew, Miss.

The father was a Disciple (Campbellite). The mother was a Presbyterian. They discussed the subject of baptism in the presence of their eight year old son, who went regularly to the Presbyterian Sunday School.

One Sunday morning after Sunday School, the youngster, who is a very brilliant chap, came bounding in much excited. The following dialogue occurred between the father and son:

Son: "O, Daddy, Daddy! I have found out something. You and mother were both wrong about how Jesus was baptized."

Father: "How is that, son?"

Son: "Well, you said that Jesus was baptized like the Baptist preacher baptized the other Sunday night. Mother, she said Jesus was sprinkled; and it was neither one."

Father: "Well, son, how was Jesus baptized?"

Son: "Well, Jesus, he waded down into the river Jordan. Then John, he dipped up some water in his hand and put it on Jesus' head. That's how it was."

Father: "Son, who told you that?"

Son: "My Sunday School teacher told me. I know she was right for here is the picture of it." (Here the boy handed his father a Sunday School leaflet with a picture representing John the Baptist and Jesus standing in the River Jordan, while John was dipping up water in his hand and pouring it on the head of Jesus.)

After-thoughts:—1. The question as to the mode of baptism is no longer debatable. The scholarship of the world, regardless of denominational affiliation, has declared that immersion was the ancient, New Testament mode of baptism.

2. Yet here is a Sunday School system taking a child at the most impressionable period of its life and misrepresenting to it by word and picture, God's inspired truth, even the command and example of the Lord Jesus Christ.

3. If that fine boy were to attend a "Union meeting" participated in by Baptists and Pedo-Baptists he would most likely get this impression: AFTER ALL THE QUESTION OF BAPTISM AND CHURCH MEMBERSHIP IS NOT IMPORTANT. Granted that the subject of Baptism and church membership might not be mentioned. Yet the very fact of not mentioning these things minimizes their importance in the minds of many.

4. After all the question of "unionism" is not a question of church membership, nor a question of baptism. It involves the fundamental question of loyalty to God's word, to The Great Commission, and to the Lord Jesus Christ.

## MEN'S CONVENTION IDEALS

The Men's Convention in Memphis summed up its purposes in the following resolutions:

"First, it is the conviction of this convention that the halting of the present program of Southern Baptists is due in large measure to the fact that the laymen have not furnished the funds to finance it in an adequate manner. The fields are white unto harvest, the laborers are not lacking in number and efficiency, and the Lord is on the giving hand; the money for equipment and support is the only asset that is lacking."

"Second, this convention would announce the further conviction that laymen, as well as preachers, must recognize their responsibility for the ongoing of the kingdom. They are factors and have their obligations in common with the pastor and the missionary. 'As his share is that goeth down to battle, so shall his share be that tarrieth by the baggage; they shall share alike.'

"In the third place, your committee would recommend that this convention record its endorsement of the campaign to promote a wider and more thorough knowledge of the Bible teaching of stewardship, both of life and substance with the tithe as the minimum in our gifts; that it also favors the weekly offering by every member of every church to every enterprise of the king-

dom as a vital feature of worship. This has been the chief slogan of the laymen's missionary movement for fifteen years and the rapid growth of this sentiment gives hope of larger victories for the future.

"In the fourth place, your committee recommends that this convention request the executive committee of the laymen's missionary movement to formulate and announce a course of study for laymen that shall embrace missions, stewardship and scriptural finance and that the executive committee issue a certificate with proper seals for the completion of the books in this course.

"In the fifth place, your committee recommends the organization of brotherhoods in all the churches. It is suggested that these brotherhoods meet monthly and that they devote themselves to the promotion of deeper spirituality and a larger intelligence. Let it be understood that the prime object of the organization is to prepare the men for greater efficiency in the activities of the church. Every plea that can be made for the organization of the women and the young people can be urged with added force for the organization of the men.

"In the sixth place, your committee would recommend the organization of an associational union to meet quarterly and to be composed of the local brotherhoods. In addition to comparing notes, promoting fellowship, and organizing for harmonious action among the churches of the association, it is suggested that this union organize teams of laymen that shall fit themselves by reading, prayer and study to render service wherever the opportunity offers. The following activities are suggested:

First—Supply pastorless churches; these laymen should perhaps go in pairs.

Second—Assist such churches to put on and conduct a successful Every Member Canvass that they may secure funds to pay an adequate salary and meet the other demands of the Lord's work.

Third—Help these churches to find and secure suitable pastors.

Fourth—To visit churches in the interest of the Baptist program. In this way the importance and urgency of any situation may be carried to every member of every church.

There are other lines of activity in which these laymen's teams may make themselves useful. Among these are the wider circulation of the denominational paper, the organization of study classes, the improvement of Sunday School methods and the conduct of evangelistic services.

In the seventh place, your committee recommends that we not only do our best by personal gifts to bring the present program to a glorious consummation, but that we line up with the pastors and all other denominational agencies in a concerted effort to lay the importance and urgency of the present situation upon every Baptist in our constituency. We must return to our homes with the full purpose of helping to create a sentiment for our program that will arouse a spirit of generosity unparalleled in all our history.

We strongly recommend that every layman secure J. T. Henderson's book on "Financing the Church" and N. T. Tull's book on "The Budget Plan," read them and get every layman in their churches also to read and study them.

A deliverance presented from the floor was adopted as follows:

Resolved that this convention of Southern Baptist men commends and endorses the view to the effect that the great task before us is the completion of the collections under the 75 Million Campaign. Also that we congratulate our brotherhood upon Dr. Love's wisdom and judgment, as well as that of other of our leaders, in refusing to encourage or accept especially designated gifts or campaigns for special purposes, preferring rather to center all attention upon the one great program which comprehensively provides for all causes.

## Thursday Afternoon

O. B. Morton, banker from Monroe, La., was introduced as one whom everybody knew as Brother Morton. He said if ever he had gotten

his money's worth it was in this meeting. He drew his lesson from Jesus' question to Peter, "Lovest thou me more than these?" Mr. W. H. Rouse of Bristol, Va., spoke on "Material Support for Preachers". He had expected to hear preachers asking for themselves, but they have appealed for others. It is the layman's business to see that the preacher is supported. In the sixth chapter of Acts we are told that when laymen got on their job the number of the disciples multiplied. Let the layman try to put himself in the preacher's place, and ask himself what would support him and provide for old age. He read from the Literary Digest an account of a man who had to quit preaching, to keep from starving, and went to plastering to make a living. Also gave figures of wages paid ordinary workmen as being far more than a preacher gets. God does not miraculously supply their needs because he expects us to do it. If they were adequately supported we would have more preachers, better preachers. They would live longer.

Brother N. T. Tull spoke on co-operation with the pastor. People in Mississippi know how to co-operate. There may be "57 varieties" of deacons and pastors. Some of these decline any sort of co-operation. Co-operation means simply working together. They can't work together unless they are agreed: in purpose, in policy and doctrine. In Mississippi union evangelism has sought to effect co-operation without agreement in doctrine, contrary to Baptist polity. We must agree on the fundamental doctrines and on plans of work. The preacher and layman have a common task, to bring in the kingdom of Christ, both local and worldwide. First make a success of your own church, make it a denominational asset. To do this both layman and preacher are necessary. We must go home and put it over. More rests on pastors today than ever. The layman is ready to follow real leadership and carry out a worthy program. The pastor should be given adequate material support, pray for him, counsel with him. Pastors are often lonely.

President Henderson introduced the staff correspondent of the Times Picayune, which paper had a special correspondent to this Convention. He told a good story of a Jewish lawyer who had engaged a Christian lawyer to help him in a case. The Christian collected the fee, ten times as much as the Jew expected and divided with him. The Jew was so overcome that he exclaimed, "Almost thou persuadest me to be a Christian." The correspondent found himself almost persuaded to be a Baptist.

Mr. Bryan of Maryland spoke on the obligation to provide for the preachers who have grown too old for service. He thought preachers ought not to be retired but continued in service for which they are suited. No preacher ought to complain about an inadequate support. Not every man who asks to be ordained is really called to preach. Keep out of the pulpit those who don't ring true.

At this point the program was changed to hear from two Memphis brethren about the Memorial Hospital. Many had visited the hospital and were amazed at the size of the institution, its equipment and the amount of work it is doing. Mr. A. E. Jennings, who has been the main-spring on the board of trustees for many years, told of the inception of the hospital, its struggles and triumphs and its present ministry. Mr. Porter spoke of the religious work in the hospital and the number of conversions which had occurred in the rooms and wards.

Mr. W. A. Frost, layman and business manager of the Western Recorder, spoke of the Baptist papers as the most neglected asset. He told of the rapid increase of reading in other lines and how reading of religious papers lagged behind.

George E. Hays, Louisville, and J. H. Fisher, Oklahoma City, both business men, spoke on "The Layman as a Personal Soul Winner." Mr. Hays advised laymen on preparation for their work, and Mr. Fisher discussed methods of soul winning. The layman is called to this work as much as the preacher is, said Mr. Fisher.



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A committee was appointed to investigate the policy of restoring George Washington University, Washington, D. C., as a Baptist institution, the committee to work in conjunction with a similar committee named last spring by the Southern Baptist Convention. Congressman W. D. Upshaw, Atlanta, and B. G. Lowrey, Blue Mountain, Miss., and J. H. Anderson, Knoxville, Tenn., were appointed on the committee.

### MOFFAT'S TRANSLATION 2 COR. 8:1-15

The following sounds like it might have been written for the present Campaign:

Now, brothers, I have to tell you about the grace God has given to the children of Macedonia. Amid a severe ordeal of trouble, their overflowing joy and their deep poverty together have poured out a flood of rich generosity; I can testify that up to their means, aye and beyond their means, they have given—begging me of their own accord, most urgently, for the favour of contributing to the support of the saints. They have done more than I expected; they gave themselves to the Lord, to begin with, and then (for so God willed it) they put themselves at my disposal. This has led me to ask Titus to complete the arrangements for the same gracious contribution among yourselves, as it was he who started it. Now then, you are to the front in everything, in faith, in utterance, in knowledge, in all zeal, and in love for us—do come to the front in this gracious enterprise as well. I am not issuing any orders, only using the zeal of others to prove how sterling your own love is. (You know how gracious our Lord Jesus Christ was; rich though he was, he became poor for the sake of you, that by his poverty you might be rich.) But I will tell you what I think about it; it is to your interest to go on with this enterprise, for you started it last year, you were the first not merely to do anything but to want to do anything. Now, carry it through, so that your readiness to take it up may be equalled by the way you carry it through—so far as your means allow. If only one is ready to give, according to his means, it is acceptable; he is not asked to give what he has not got. This does not mean that other people are to be relieved and you to suffer: it is a matter to give and take; at the present moment your surplus goes to make up what they lack, in order that their surplus may go to make up what you lack. Thus it is to give and take—as it is written.

He who got much had nothing over,  
And he who got little had not too little.

Wherever you see a Ford Agency or a Ford service station you see a magazine agency. "Any Ford dealer will gladly accept subscriptions or they may be mailed direct, using the accompanying subscription blank." The magazine referred to is the Dearborn Independent. If any Ford dealer "gladly" assists in building a great circulation of a paper only remotely related to his business how much more "gladly" will the pastor of a church assist in building up the circulation of The Baptist and Missions, both of which are related vitally to every chief interest of the local church. And the Ford agencies did business, for during December alone more than 65,000 men and women sent in hard cash for the journal they "gladly" assist and almost 600,000 during the past year. Will those who read this kindly inquire as to the list of denominational journals taken in their churches and then "gladly" help to increase their number?—The Baptist.

Dr. Mullins was prevented from attending the meeting in Memphis by illness. It was said that he is resting in a sanatorium in Battle Creek.

The Commercial Appeal has a most sensible Editorial on "Buy Your Land at Home". It is the same thing some of us have been saying in private. The best opportunities for Mississippians are in Mississippi.

### THE CALL OF THE UNFINISHED TASKS

Dr. W. O. Carver, who has just made a missionary tour of the world, voices the cry of many an unfinished task. Here is one.

He says, "To finish worthily the 75 Million Campaign will make possible the erection of a dormitory on our compound in Tokyo, Japan. On this compound now they have a church, pastor's home and a missionary home. The site includes space for a dormitory for university students. Provision for this was made in the plans of the Board for this Campaign period. In no country on earth is the reaching of college and university students of more importance than in Japan. Last August I spoke in our church there on two nights to audiences made up in large measure of young men and women. It is a very great opportunity. Christian students and those who may be influenced by Christianity are swamped in an unchristian, agnostic and atheistic atmosphere. It is proposed to bring together in such a boarding home as is here contemplated a group of students where their religious life can be cultivated and from which as a center a Christian influence can be exerted on the young life of influential leaders in the new Japan."

Let's supply this pressing need by finishing the 75 Million task.

Dr. Carver in his world-tour of missions tells this heart-breaking story of the unfinished task among Southern Baptists.

He says, "If we finish the 75 Million task we can proceed with the building of a girls' high school in Kokura in Japan. Southern Baptists were very slow adopting the educational method in Japan, where of all places it is a matter of first importance. It was only in connection with the 75 Million Campaign that we undertook the education of young women. In order to begin at once a freshman class was provided for and matriculation during the year and building was continued providing for a new freshman class the next year. The plan was by providing for these classes annually to have a complete high school with from two to three hundred students. After that expansion was to be gradual in accordance with resources; but when the income of the Board was found to be only half of that provided for in the Campaign program and retrenchments had to be made, the building of this school was stopped. It is hardly possible to make our people understand the seriousness of this failure. It means the discrediting of the school in the minds of the patrons and the public. It means discouragement to the missionaries and all the native faculty. It disseminates uncertainty among the Japanese whether the Baptists mean at all to have a genuine high school. It involves injustice to those pupils and parents who so readily accepted the school in its beginning, counting on the pupils graduating from a recognized high school. It makes more difficult the thorough crediting of the school by the Japanese department of education. The greatness of our opportunity is indicated by the fact that when all the students who could possibly be admitted for the second year had been accepted thirty or forty who had passed entrance examinations had to be turned away, some of them with their parents pleading in tears for some provision for their education."

Oh, that Southern Baptists would hear the pleading cry of this unfinished task!

Dr. Carver in his world missionary tour tells the story of the unfinished task in China, all because we have not fully paid up our pledges to Christ and His causes.

He says, "If we can finish this year the 75 Million objective we can build the dormitory and necessary class rooms for our Bible school in Ching-Kiang, China. This school has been in operation for several years. Its classes have been temporarily provided for in an excellent church building which has been erected by the funds of

the Campaign. The program provided also for the school building but this has been indefinitely delayed for the lack of funds. Meantime, these consecrated young men, many of them with their wives and children, are crowded in a way that is both unsanitary and socially immodest, in a building which would be regarded as a very poor stable for the horses of a farmer. Missionaries and natives accepted these students on the basis of their faith in our Campaign pledges and the assurance of the opportunity that these pledges would provide for this building."

Oh, that Southern Baptists would accept the challenge of this unfinished task, pay their pledges in full, and record in 1924 a complete Baptist victory!

### OUR CONFESSION OF FAITH

Dr. Laws, editor of the Watchman Examiner, wrote the following confession of faith, which was adopted by the Fundamentalists:

1. We believe that the Bible is God's Word, that it was written by men divinely inspired, and that it has supreme authority in all matters of faith and conduct.
2. We believe in God the Father, perfect in holiness, infinite in wisdom, measureless in power. We rejoice that he concerns himself mercifully in the affairs of men, that he hears and answers prayer, and that he saves from sin and death all who come to him through Jesus Christ.
3. We believe in Jesus Christ, God's only begotten Son (miraculous in his birth, sinless in his life, making atonement for the sins of the world by his death. We believe in his bodily resurrection, his ascension into heaven, his perpetual intercession for his people and his personal visible return to the world according to his promise).
4. We believe in the Holy Spirit, who came forth from God to convince the world of sin, of righteousness and of judgment, and to regenerate, sanctify and comfort those who believe in Jesus Christ.
5. We believe that all men by nature and by choice are sinners, but that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life"; we believe therefore that those who accept Christ as the Saviour and Lord will rejoice forever in God's presence and those who refuse to accept Christ as Saviour and Lord will be forever separated from God.
6. We believe in the church—a living spiritual body of which Christ is the head and of which all regenerated people are members. We believe that a visible church is a company of believers in Jesus Christ, baptized on a credible confession of faith, and associated for worship, work and fellowship. We believe that to these visible churches were committed, for perpetual observance, the ordinances of baptism and the Lord's supper, and that God has laid upon these churches the task of persuading a lost world to accept Jesus Christ as Saviour, and to enthrone him as the Lord and Master. We believe that all human betterment and social improvements are the inevitable by-products of such a gospel.
7. We believe that every human being has direct relations with God, and is responsible to God alone in all matters of faith; that each church is independent and autonomous and must be free from interference by any ecclesiastical or political authority; that therefore church and state must be kept separate as having different functions, each fulfilling its duties free from the dictation or patronage of the other.

The Aberdeen Church announces its purpose to build this year. The plans are practically agreed upon and will provide a \$65,000 house, with ample modern equipment. The building committee includes such men as Brethren Brown, Peugh, Haughton, Fish, Foraker, Eikner, Johnson and Pastor J. M. Walker. Such men as these can do whatever they undertake.



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### VOICE OF THE ALTAR

The altar, according to the Bible is not the place immediately in front of the pulpit, as some modern churches speak of it. There is properly no such thing as an altar in a Christian church. The Catholic church has what they call an altar, that is a place where the sacrifice of the mass is offered. This is the repeated offering up of the body and blood of Jesus, which is the consecrated wafer and wine which the priest claims to have changed into the body and blood of Jesus, which is repeatedly offered in sacrifice for sins and is worshipped as God. Of course, this is in direct flagrant contradiction of the scripture which teaches that Jesus when he had offered one sacrifice for sin forever, sat down on the right hand of God. And he needeth not daily to offer up sacrifices, for this he did once for all when he offered up himself. Heb. 10:10 and 7:27. So that there is no place for an altar in a church.

But in the book of Revelation, which is a book of symbols, the altar stands for the eternal sacrifice, the idea of sacrifice, and its embodiment in the offering up of the Son of God to make atonement for sin. The primary idea of sacrifice is an offering made to satisfy justice, the eternal, unchangeable justice of God. Its purpose is to make propitiation, atonement and satisfaction for sin.

If you would get its message, would hear its voice, would understand its meaning, you may turn to the sixteenth chapter and seventh verse of Revelation, which says: "And I heard the altar saying Yea O Lord God, the Almighty, true and righteous are thy judgments." This is the witness of the altar, its voice, its message to the ages, to the world. This is what the altar stands for and proclaims. This is its meaning.

Notice that it speaks of "judgments", that is it proclaims the righteous sentence of a holy God against sin and all wrong doing. It is not only God's protest against sin, not only his rebuke of sin, not only his evidence of mercy to the sinner. It is first of all the exhibition of the holy indignation of God, his wrath against sin. The testimony of all the scriptures is in accord with this idea.

When Paul speaks of our being justified freely by his grace through the redemption which is in Christ Jesus by faith in his blood, (Rom. 3:25) he goes on immediately to say "Whom God set forth as a propitiation to show his righteousness." He did not say it was to show his mercy, although it did show his mercy, but he says it was to show his righteousness, to show that God will not overlook sin and will not forgive a sinner until the penalty has been fully met in Christ.

The altar in Rev. 16:7 speaks the same message, "True and righteous are thy judgments." We hear a great deal nowadays about various theories of the atonement. But any theory of the atonement which looks upon the sacrifice of Christ on Calvary as a mere exhibition of love and mercy and grace, as a mere effort to appeal to a sinner on the grounds of kindness shown to him; and does not proclaim the judgment of God against sin, such a theory destroys the foundations of justice, undermines all authority and

government and overthrows the throne and dominion of Almighty God. "Righteousness and judgment are the habitation of his throne." Ps. 97:2.

The voice of the Altar in Rev. 16:7 follows upon the pouring out of the plagues on rivers and the fountains so that they became blood. This was the visitation of the wrath of God for wrong doing in the past. This visitation of wrath is approved and echoed by the Altar. That which is at once the symbol of justice and the means of mercy utters its solemn Amen to the judgment of God as true and righteous.

### TAXES

Is it an unpleasant matter, this question of taxes? Well it's a matter that is just now exercising the law makers in Mississippi and one that vitally affects every citizen in the state. Let it be said in the beginning that our approach is from the Bible standpoint. Paul in Romans 13:6 says, "For this cause ye pay tribute also; for they (officers) are ministers of God's service attending continually upon this very thing. He is talking about paying taxes. "Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom."

It is the duty of every citizen to pay his taxes without evasion. In this way only is government maintained, and the powers that be are ordained of God. Taxes may sometimes seem to be exorbitant but they must be paid. And we should be slow to make complaint. We generally get the worth of our money, for unless government were maintained property would be worthless and life would be unsafe.

The temptation to dishonesty in giving in property for taxes is very great, but a Christian should be victorious in the temptation. If a man is dishonest in one place, he cannot really be trusted anywhere. We are as truly dealing with God's ministers in civil matters as we are in religious matters and there ought to be no slacking anywhere.

On the other hand the officers who have the handling of the money ought to remember that they are handling trust funds, that they are the Lord's ministers and responsible to him as well as to the people for the faithful and proper use of the money they handle. There is no office which more constantly and closely comes into touch with the welfare of the people than that of the supervisors in every county. There is nowhere any greater need for faithful and unselfish discharge of duty in the interest of the public. These men ought to keep their hands clean and their eyes open. They are as much under obligation to God and the people to make every dollar bring its full value as the tax payers are under obligation to give in their property at its proper value.

Other officers also have their duties in this matter. Among these are the members of the legislature who frame the laws and devise schemes of taxation. This is no place for an ignoramus, nor for an irresponsible person who doesn't care how the money is raised. Taxation must be equitable and properly distributed. And the legislature has the responsibility of seeing to all this. It is not a simple or easy task. Men may well differ about the most equitable method of distributing the burden, and it will require study and patience to do it.

The only free advice we are going to give the legislature in this matter is to urge that they shall see that their consciences are kept in stable equilibrium, and that their judgment is formed on the basis of justice and the common good, and not by what some noisy party back home is saying. Again and again, it is said, the present legislature has started out with a tax scheme with hearty enthusiasm and then in a few days letters and telegrams have poured in on them or personal visits from interested parties have upset them. It is all right to listen to any man who had a reason to give, but it is the part of a coward and a knave to get scared at anybody who makes a noise when his pocket book is threatened.

A tax on cigarettes seemed certain when the legislature met, but a bunch of cigarette sellers back some seemed to have hollered Boo! and somebody took the "jimmies". This is just given as a sample. The business of the legislature is to find out what sort of tax will reach the purpose most equitable and do the thing that is for the common good.

There seems a fear among the lawyers that a graduated tax on income would be unconstitutional. The average citizen will wonder how it is unconstitutional to tax a man with a twenty-five-hundred dollar income one per cent and a man with a five-thousand dollar income two per cent, and then will be constitutional to tax a man with a twenty-five-hundred dollar income one per cent while at the same time taxing the man with one-thousand dollar income no per cent. See?

### PRINTING AND PUBLISHING

Printing and Publishing are not the same thing. There is a mistaken idea sometimes that when we have printed a thing we have published it. You have only made a start; it may be a good start in the right direction, but if the printing is all, you have not gotten out into the open. A man may have a pipe in his mouth, but not necessarily be smoking. He may put his boots on and yet not walk. A prisoner may go to an open door but if he does not go through the door he doesn't get out of jail.

This idea has been provoked by seeing the number of papers printed in the state multiply. People sometimes fool themselves into thinking they have published a paper when they have only printed it. The publishing is another matter, a different matter and sometimes a serious one. It is the circulation that counts. If a paper is printed and has no circulation or a very limited one, it is like a man preaching to empty benches. We passed a park in Jackson recently and saw a well known boy with upper story unfinished making a "great speech" on a platform, but the trees and stone pavements were his only auditors. We thought of some newspapers and some organs we have known. You haven't necessarily published a thing because you have put it into a paper. Why go to the trouble even to print a paper with a circulation of one thousand, when a paper with ten thousand is at your service free of expense? Some folks would save money and energy by paying attention to this. Somebody's money and time may be going to waste by publishing a multiplicity of papers. Why beat the air?

And then we thought of the number of good things that comparatively speaking, are going to waste in the Baptist Record, because we ought to have today double the present circulation. Is it economy for Baptists to print a paper and send it out to less than half their constituency when they could do far better? How shall we prevent this waste? Is there some of it in your part of the vineyard?

We seek to be careful in all advertising which we accept for the Baptist Record. These advertisers are our friendly patrons and we take pleasure in calling the attention of our readers to them. We hope you will get acquainted to your mutual profit.

After 26 years of service Pastor E. Gardiner resigns the care of Providence Church in Amite County and goes to Mars Hill for half time. Providence Church has called brother G. C. Seidenspinner of Gloster.

During the two years of Pastor E. V. May's work at Shaw the work has grown in every way, as shown by the increase in Sunday School, in the Womens Missionary Society and church attendance. The membership has grown fifty per cent. Two new churches have been built, the first one being burned down, and the second now nearing completion. Brother May says he never worked with more loyal and consecrated people, gives them up with regret and heartily commends them to his successor.



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Africa is today one of the most fruitful of our mission fields. Personal work by new converts is causing new churches to spring up.

The Pastors Conference of Mississippi Association met on the 26th instant at Liberty. They have a helpful meeting every month.

We respectfully suggest to the legislature that instead of putting all responsibility on automobiles owners for the prevention of accidents at railroad crossings, the railroads might be made to shoulder some effort at prevention. A drop signal at every crossing would warn all drivers of the approach of trains, and ought to be required of the railroads.

The spirit of genuine nobility was shown by the widow of President Woodrow Wilson when she made a plea for the feeding of hungry German children, and expressed the hope that the failure of the German embassy in Washington to honor the dead president by putting their flag at half staff would not permit anybody's giving for the relief of these children.

Brother J. J. Mayfield, who leaves Gloster for Magnolia March 1st, says that he has never served a more loyal people than those at Gloster and they offered to increase his salary \$600.00 if he would remain. Just before leaving he ordained four new deacons, Dr. V. A. Lea, Mr. J. T. Lowry, Mr. J. L. Korman and Mr. J. L. Adams. Brother E. Gardiner preached the ordination sermon.

Brother M. R. Cooper dropped in at Morton to visit his people, arriving just in time to join Pastor R. L. Wallace in the first service in the new church building last Sunday. The auditorium will accommodate perhaps four times as many people as their old church; and there are Sunday School rooms and other rooms beside. The house has cost them \$16,000 and is believed to be worth \$20,000 as they saved in materials and labor by the personal supervision of the pastor and other members. Sunday's congregation was possibly the largest ever assembled in Morton.

The daily papers report an effort at Herrin, Illinois to take matters out of the hands of "extremists" at both ends of the line in the matter of law enforcement and put them in the hands of the "safe and conservative" people belonging to neither faction. What puzzles us is where have these "safe and conservative" people been all the time. Between people who believe in enforcing the law and those who believe in violating it, there is hardly room for any middle ground.

When the temperance bill was up in the British parliament to grant local option to Wales and Monmouthshire, Mr. Lloyd George, in support of the bill, said there was a real demand in Wales for the measure. He said that what struck him in the United States more than anything else was the fact that the business community was behind drastic temperance legislation. He had been told, he said, if any attempt was made to reverse the decision of the United States 75 per cent of the business community would be against it. The effect there had been great. There had been a diminution in crime, an increase in building and an enormous quickening of trade because the people had more money to spend. One man had told him that children in America never had had such a good time since the creation of the world.

Mr. and Mrs. J. L. Blankenship, of Dallas, Texas, are singing for a revival meeting with the First Baptist Church of Belton, Texas, (March 2nd to 16th) in which Dr. Millard A. Jenkins, Pastor of the First Baptist Church of Abilene, Texas, is doing the preaching. Belton is the home of Baylor College, said to be the largest school for girls west of the Mississippi River, of which our own Dr. J. C. Hardy is President.

Pastor J. B. Leavell welcomed 815 new members into the First Church, Houston, Texas, last year.

Dr. W. P. Price accepts the call of Calvary Church of Alexandria, La., from which Dr. A. J. Barton recently resigned.

Rev. D. W. Boswell, formerly pastor in Mississippi, has resigned the Second Church, Montgomery, Ala., to accept the care of church at Cuthbert, Ga.

Brother I. H. Anding was honored on his seventy-seventh birthday by his children and grandchildren who gathered to honor him. The righteous shall flourish like the palm tree, bearing fruit in old age.

"Echoes" is a monthly paper published by the Winona Church in the interest of their members and the work of the Kingdom. Vol. 1, No. 1, is a very attractive 16 page magazine and full of interesting matter.

Dr. L. R. Scarborough will speak at Fifteenth Avenue Church, Meridian, Sunday morning, March 9th, and at a mass-meeting in the First Church in the afternoon. Every Baptist in reach of Meridian should hear him.

We are in receipt of the American Baptist Year Book for 1923. This book is published by the American Baptist Publication Society, price 75 cents. It is full of denominational information. All the important societies of the Northern, Southern and National Baptist Conventions are given with the boards of the Conventions. This is a general directory of the organized Baptist work in the country.

The Baptist Message has an interesting editorial on "Baptist Growth in Louisiana Cities" from which we learn that five years ago there was only one self supporting Baptist Church in New Orleans; now there are about half a dozen and they are filled with worshippers. In Alexandria the number of churches and members has doubled. A few years ago there was only one Baptist Church in Baton Rouge; now there are four and you have to come early to get a seat at the First Church. In Monroe the number of churches has doubled and the membership grown threefold.

While in Memphis the editor was a guest with several others in the home of Brother A. E. Jennings. He took us to the Baptist Hospital which is the pride and joy of his heart. It is the biggest hospital in the South and one of the best conducted hospitals in the world. It is a city in itself. If there was anything lacking in the equipment we didn't observe it and the Hughla Dockery Home for Nurses is a beautiful and quiet retreat for the tired ministers of mercy when they are off duty. Ten thousand patients in a year and only about one and a half per cent of mortality is a record that can hardly be equaled.

The call of Governor Whitfield for a conference of law-enforcement officers throughout the state, to meet at the county courthouse in Jackson, at ten a.m. on March 5 is broad enough to include ministers of the gospel, teachers, and all other good citizens.

The governor has in his efforts to secure this conference the endorsement and co-operation of the Federal Authorities in the state, the W. C. T. U. and the Anti-Saloon League forces. All citizens including men and women are therefore invited and urged to attend this gathering. If we really want to see our laws enforced, let us give the time and expense of making this meeting a success. The plans and measures which will no doubt be suggested will be of great value to all who attend. The possibilities of this meeting can not be over-estimated.

## INQUIRY DEPARTMENT

We publish below two responses which have been received in answer to the requests for scripture interpretation. People generally are interested in the Bible and are frequently asking "What does this verse mean?" If you have some verses in mind about which you are seeking light, send them in. Also the way is open for any who wish to give an interpretation of the verses here quoted: The two verses for this week are the following:

1. What does this mean? "Cleansing their heart by faith". Acts. 15:9.

2. And this? "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." 2 Cor. 3:18.

The following are the interpretations among those sent in which seemed to be the best. Others were good and we thank all who have sent contributions. Our space at present permits of publishing only two.

### AN EFFORT TO INTERPRET 1ST. TIMOTHY 4:5

J. P. Williams

"For it is sanctified by the word of God and prayer." Notice that Paul is warning against false teachers who would impose on the disciples restrictions not authorized by the word of God. One item was forbidding the use of certain meats. He replies to this by saying that every creature of God is good, etc. Then comes verse 5. The "it" refers to the "every creature". That it is "sanctified" has no reference to any moral quality of the creature, but to the use to which it was devoted just as the vessels of the temple were sanctified, that is set apart to a sacred use. This is done by the word of God because that word declares that there is no sin in eating any kind of meat. Hence it is all right to eat any meat that is desired. And the prayer signifies that it is received with thanksgiving and praise recognizing it as a gift from God. If this interpretation is correct, it follows that Christ's disciples should recognize all food as sanctified to the sustenance of their bodies and be impelled thereby to devote their bodies to the Master's use.

### EPH. 5:13 (B)

To the translations first, and then the meaning. "For everything that is made manifest," is brought to light, is made visible, is laid open, etc. "is light." Dr. Griesbach translates "for it is light which makes everything manifest," (easily seen). To make evident to the sense, reveal, discover, to cause to be clearly understood is the thought.

The light that does this may be either doctrinal, the word of God spoken by one of his children, or instructive, the word of God lived in the life of his children. It is the light which discovers what was before in darkness, and this God's children are to reprove. For it becomes those who are the "children of light" to show, reveal, make manifest to others their sins, and to endeavor to convince them of the evil and danger of them. Thus shining as lights in the world. The fourteenth verse shows this to be the writers thought, citing Christ as an example, whom we should strive to follow. The light of both doctrine and instructiveness shows the sinner his sins, and makes them appear in their proper color to the sinners, thus reproveth them by their own conscience of their own acts. The ultra-violet light is invisible though it makes more evident, more manifest to the sight the true nature of bacilli, hence our medical research work has been much profited thereby. So it is, the acts of God's children are to be a reproof to the children of darkness, making manifest their sins before them, and this is light unto their feet, illumination to their path "for everything that is made manifest is light." J. H. Gunn. Noxapater, Miss.



# Speakers at the Sunday School and B. Y. P. U. Convention



DR. L. P. LEAVELL



MR. F. H. LEAVELL



DR. P. E. BURROUGHS



DR. J. B. WEATHERSPOON



DR. J. M. PRICE



MR. R. T. STRICKLAND

Dr. Lincoln McConnell of Georgia, known in Mississippi as an Evangelist has accepted the pastorate of First Church Oklahoma City.

God's rebuke of the Evolutionist: "Shall the thing made say of him that made it, he made me not? or shall the thing framed say of him that framed it, He had no understanding?" Isaiah 29:16.

In the finishing of this Campaign, Dr. Scarborough said there are involved our honor, our morale, our ability to co-operate, all our missionary, educational and benevolent causes, all the work begun and unfinished, and our future program of work.

Mr. J. Pierpont Morgan has given to trustees of his own appointment the library of his father containing 25,000 volumes and manuscripts, most of them old and rare. The collection, including building and grounds, is valued at \$7,000,000, and an endowment of \$1,500,000 is provided for its upkeep. The library is for the use of scholars.

Dr. Scarborough said in his Memphis speech that the accomplishments of Southern Baptists in the 75 Million Campaign were far ahead of anything that had ever been done by any body of Christians in the world in the same length of time, financially, educationally and otherwise. We have put two million more into education than had been done in a hundred years before. Twelve hospitals have been built and ten others enlarged. There are 3,500 orphans being cared for, and many old preachers. On foreign fields four million have been added in improvement in four years, and a great leadership has sprung up among us.

The cost of victory in closing this Campaign, according to Dr. Scarborough, will include prayer, faith, leadership and sacrifice. Our chewing gum bill will pay the pledges; so would our tobacco bill, or the price of our second hand Ford cars.

Mr. W. J. Kendrick of Richmond, Va., told in the Men's Convention about his experience in trying to give more to the Campaign. He was already giving a tenth and it seemed to him impossible to economize any more in food or clothes for himself and his family. But as he thought and prayed, the impression came to him that he should give up his cigars. So he told the Lord if he would help him to quit smoking he would give the cost of his cigars to the Campaign. At the end of the month he turned into the church treasury \$15.00 extra for the Campaign and is keeping it up.

## LEST WE FORGET

The pastors are urgently requested to plan for and put through a great Southwide prayer meeting—all day

MARCH 5th

1. Plan for it.
2. Widely advertise it.
3. Appoint leaders for each hour.
4. Pray for it.
5. Put in each petition all Campaign causes, Missions, Education, Benevolence, all needs of our people.
6. Pray for Southwide Revival.
7. Pray for a will to win a great and complete Campaign victory.
8. The Prayer of Faith is Our Way Out.

GOD ANSWERS PRAYER

The Church at Flora has called brother E. V. May of Shaw and he has accepted and will probably begin his pastorate there in March.

The vote of the people in all the states on the Bok peace plan is overwhelmingly in favor of it. In Mississippi the vote was for it 16 to 1.

Dr. N. M. Mallory, head of the Mathematics department of Union University, Jackson, Tenn., has been elected president of Jonesboro Baptist College, a new junior college in Arkansas.

Dr. B. H. De Ment writes: The Baptist Bible Institute will have a summer term of eight weeks, beginning June 10 and closing August 1st. A strong faculty will teach comprehensive courses.

Miss Kearney, the only lady in the state legislature, introduced a resolution forbidding smoking in the senate chamber while the body is in session. It received a majority vote but not the necessary two-thirds.

Lowrey Memorial Church at Blue Mountain was dedicated Sunday January 17th. Dr. W. T. Lowrey preached the sermon. A meeting was begun immediately, Pastor W. R. Cooper preaching and A. E. Petroff conducting the song service.

Eight fine young people joined the Cowart Baptist Church Sunday February 17th. Rev. F. L. Litchfield is pastor of this fast growing church. Happy pastor. Happy people. One good mother exclaimed "It's the best Birthday present I have ever had. My son is saved." Too full to even sing we just stood while they came one by one while God and the angels looked down and smiled.



Pastor Lee B. Spencer was called last week to the death bed of his brother in Lubbock, Texas.

Brother R. D. Stringer has accepted the care of Ringold and Hall Summit Churches in Louisiana.

Under the control of Gen. Butler of the U. S. Marines the deaths from alcohol decreased in Philadelphia to 27 within six weeks from 65 for the same period last year.

A Baptist Layman of Little Rock said he quit tobacco thirty years ago and by compounding what he had saved to date was able to give \$10,000 to the 75 Million Campaign.

Pastor J. B. Lawrence has welcomed over 1,000 into the Shawnee Church in three years, more than half of them by baptism. The church has contributed to all purposes \$75,000.

Wednesday March the 5th is the day of prayer for victory in the campaign. This ought to be remembered and observed in the churches and by all the subsidiary organizations. Prayer and fasting have never failed to turn the tide.

At a recent meeting of the trustees of Howard College in Birmingham, Dr. L. O. Dawson was elected to fill the chair of Bible and church history. He has been hard to separate from Tuscaloosa and we do not know whether this pull will get him.

It's fun watching a base ball game, but it's a heap more fun to get in the game. You may be interested in the responses others make in the Inquiry Department, but it would be more interesting still if you would get in and work your mind, and help others.

There was sent to Pastor J. P. Williams of Mendenhall a copy of Dr. A. T. Robertson's book, "Studies in Mark's Gospel" for sending in the Exposition of 1 Tim. 4:5. To brother J. H. Gunn of Noxapater was sent a copy of Nineteenth Century Evolution and After.

Next week the special edition of the Record in the interest of the Campaign will appear. It is due to the assiduous and faithful work of brother N. T. Tull and we are taking no chances on saying that it will be worth while for you to order extra copies. But you will have to do it today.

Dr. B. H. DeMent, President of the Baptist Bible Institute of New Orleans writes: "I take pleasure in informing you that we have decided that it would be for the best interests of the Institute to have a summer term of eight weeks beginning June 10th. Our faculty is willing to do this work in the summer without any thought of extra pay, but simply as a contribution to the kingdom of God through the Institute. We deem it wise, however, to have two or three of the tutors who work during the session to continue their labors through this quarter, but the expense will be at a minimum."

Some time ago a preacher wrote the Board of Relief and Annuities for information about the annuity plan and received in response an envelope full of printed matter about tables of figures and rates and names of things that he didn't know anything about. He needed help to understand these explanations. That's the way you feel when a machinist talks to you about your Ford car, about the generator, the carburetor, the timer, the manifold, etc. You don't know what he is talking about. Now that is the way some people feel when they read the Bible. If they are asked "Understandest thou what thou readest?" They reply, "How can I—except someone should guide me?" Now here is the chance and the need for a preacher and a Sunday School teacher. It is the business of all Bible teachers to make its meaning clear and plain.

Mrs. J. W. Johnson of Vicksburg, who gave a \$409,000 building to the Y. M. C. A. of that city, has recently decided to give \$25,000 to put up a Y. M. C. A. for colored people.

Friends of Dr. and Mrs. J. R. Carter are glad that they had a little vacation recently which they spent down on the Gulf Coast. They were refreshed and came back built up in strength. He will tell the Record readers something of what he saw and heard in this fast developing field.

One brother writes with reference to the "Inquiry Department" that it is the best thing he has heard of to get the nuggets of truth. Maybe you thought of sending in an answer, but didn't do it. Well, look it up this week and get in the game. Those who have sent in replies have evidently been thinking. It is a good thing to bore into a passage of scripture until you strike water or oil or gold. Come on in!

President Coolidge has protested publicly and vigorously against the efforts of corporations to compel their employees to support certain political measures before Congress. It is believed that corporations have long been in the habit of bringing pressure to bear on their men to line up on favor of political measures or politics, and this rebuke of President Coolidge is timely and courageous. He says, "There is no higher duty under such government as ours than to keep pure and undefiled the sources and channels of public sentiment."

### A PLEA FOR JUSTICE

By Wm. Lunsford, D.D., Cor. Sec'y.

Justice is a debt put off with ease, and yet is so exacting and uncompromising in its demands that soon or late it must be paid. It is, however, sad but true that pay-day is often so long delayed that privation, suffering and even death are endured before the hour of triumph comes.

I am thinking of the retired minister. Baptists are a proud people, and sometimes boastful; they put off, for a long, long time, the hour of justice in dealing with old preachers. We were the last of all the great denominations to fall in line with this ringing call to justice. And now: is justice being done?

#### The Board's Resources

The Relief and Annuity Board can only get money in the territory it serves as the denomination prescribes. So far it has been confined to the campaign budget on the percentage basis. The old campaign is closing; a new one will soon begin, and the percentages are being made already by the states. Look at this: allocations to Southwide objects, so consuming as to leave but 2, and 3, and 4 and 5% for Ministerial Relief. Is that just? Is there any sort of justice in so dealing with interests that are so intimately related?

#### Justice to the Missionary

The Foreign Mission Board has hundreds of missionaries on the field. The conditions under which these missionaries live are such as to constantly jeopardize health. Many of them break down early. The Foreign Mission Board has no system of relief for missionaries who break down on the field, or grow old in service. It could not be expected to have. When the health of the missionary is gone, or old age is reached, he must look alone for aid and comfort to the Relief and Annuity Board or to the charity of friends and loved ones. Is it right to send missionaries on the field to live in a constant state of anxiety with regard to disability and old age, and at last come to realize in the end the very worst phase of their apprehensions, to-wit: poverty and dependence in old age? Is there any justice in that? It is not that the Foreign Mission Board is getting too much,—unless it be by comparison, (this Board must ever be our first benevolence, and can never receive the money it ought to have to carry on its work)—but, that the Relief and Annuity Board is getting too little.

Many of the missionaries, both men and women,

especially those appointed in the last three or four years, are members of the Annuity Fund of the Relief and Annuity Board. Membership in this Fund can do them but little good when health is gone or old age has come, unless the Board is given enough to make good its contractual obligations, and so provide their necessities. Is it just to these missionaries to award to that Board which is their sole dependence in old age, not enough to provide for them a fair degree of comfort when their day is done? Such things did not once engage the minds of Southern Baptists, but a new day has come. Justice is now calling loudly for vindication.

#### Justice For the Workers at Home

Take our great host of preachers at home—the men who have made our great enterprises just what they are and by whose patient toil and sacrifice and hard work from year's end to year's end are keeping them at their present state of efficiency. Are we dealing justly with this large class, when we say, "We will give you an allotment of 2 or 3 or 4 or 5% in the denominational budget for your day of disability and old age"?

We give them hand-to-mouth living. We give them what amounts in many cases to grinding poverty. We give them exhausting labor without making adequate provision for them when the labor shall have exhausted them. Is it wise, is it just, is it Christian, is it decent, to add financial care to a minister's other burdens, to hang the dread of old age like a millstone about his neck?

#### Justice, Not Tears

An old pastor said, "I have been a gospel minister for forty years, and know the hardships of a minister's life. After I had been preaching for thirty years, if anything happened to me, there would not have been a roof to cover my wife and children. I worked for small pay, and on my first field my horse died in harness, pulling the plow, and I walked. We had but few members in those country churches, and I received as a salary \$50.00 from each, and sometimes a few pair of socks thrown in. I do not need to have my sympathy stirred. Memory will do that for me."

What the retired minister needs is not someone to weep over him, but to do justice by him. In my work as secretary, I have never based my pleas on sympathy and charity, but on the higher grounds of right and justice. We hear it commonly said, "There never was an age like this." It is true that there never was an age when so much was required of human brains and nerves and energy, as is required today.

But, in all the great activities of life, whether civil or religious, provision is being made for the worker when he becomes disabled or grows old. The great denominations everywhere are doing it. Southern Baptists have begun the work, but can never truly succeed at it until we are swayed by a new, poignant and regnant sense of justice.

#### Not Sufficient

It is not sufficient to say that the preacher must save up for the rainy day. A preacher cannot have the habit of saving sufficiently to protect himself, without absolute injury to his ministry. Preachers who undertake methodically to lay up against a rainy day are not wise to see that any such habit will create a prejudice against him which will destroy his usefulness. The pastor is the one man with an open hand.

It is not sufficient to say that the preacher knew he was entering upon a life of sacrifice and that health and everything else might have to be hazarded, for the ministry. We believe this to be the spirit of a true minister, and in looking back and even now over our ministry, we know that they are not afraid. They "know how to abound and how to be in want", and it is not the needy faithful preacher who is making this plea for common justice. Men who have hazarded their lives for the gospel are not likely to hold out the hand at the last of their pilgrimage. They should not be required to do it. It is not they, but we, who cry out for justice for them who have borne the burden and the heat of the day.



# Mississippi Woman's Missionary Union

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(Continued from last week)

One of their members, who has a large private school for girls, treated the entire meeting to refreshments of a gelatine-covered delicacy, honey oranges, which resemble tangerines, bananas and sugarless pale green tea. It was also my joy to attend with Miss Mary Nell Dyne and Miss Rose Harlowe the Cantonese Sunbeam, G. A. and Y. W. A. meetings. Each Saturday morning they meet at the Cantonese Church, which is also used on weekdays for our day school for girls and tiny children. You certainly would have caught the spirit of the Sunbeam officers and would have been especially pleased with the G. A., as they immediately put into practice the suggestion of the Friday all-day meeting that they have circles in order to have effective study.

Sunday morning I went to Sunday School and church service at the Cantonese Church. One of its most interesting features is its decidedly large choir and orchestra. Mrs. Bryan has for years worked up this talented interest, many young men and women have been thus won for the church. Mr. and Mrs. M. O. Cheek, who traveled with me from Seattle, are now assisting with their musical talents. The sermon by the Chinese pastor was an earnest plea that his audience might realize that because they have the gift of eternal life it is expected by God that they will share it with others. As I thought of God's goodness to me during the past year and years I longed in all gratitude to tell as many as I could during the new year.—Kathleen Mallory.

### "Duty Done Means Victory Won"

S. O. S. CALL! The girls' dormitory at Fruitland Institute, Henersonville, North Carolina, was recently burned to the ground. Two teachers and thirty-two girls were left without anything save the clothes worn at the time. Our Miss Martha Sullenger, who has been teaching in this mountain school for over twenty years, writes in a personal letter that they are doing the best they can; crowding four or five girls in rooms scarcely large enough for two, and dividing clothes with the ones left without. Beloved, let's help. Let's share sheets, pillows, pillow cases, quilts, clothing—anything we have that will be needed in a home. Let's send a box right away from our society. Your Secretary met with the Vicksburg ladies Thursday, and after presenting this cause the sisters immediately took up the work and will send a box at once. I do not know all the things that will go in it; but I do know of some excellent blankets. How beautiful to hear His calls, and respond to them.

### "One Dollar Each Quarter From Each Mother and Daughter"

The following Associational Stewardship Report blank has been gotten out by Mrs. Mansell, Chairman of First District. It is well worth passing on:

#### Associational Stewardship Report

1. What is the sister membership of Association?

2. How many of these are members of W. M. S.?
3. What per cent are dependable members?
4. What per cent are systematic Bible readers?
5. What per cent are systematic Bible givers or titheers?
6. What per cent will lead an audible prayer?
7. How many Stewardship programs have been given in Association during quarter?
8. How many sermons on Stewardship preached in Association during quarter?

#### Y. W. A. Counselors

We have many calls in this office for pageants suitable for Y. W. A.'s.

A few days ago there came to my desk a missionary pageant "The Call of the Cross" written by Miss Catherine Bryan, Shanghai, China, that is ideal for Y. W. A.'s. It can be given by a few girls and brings a wonderful message on taking up His cross and following Him.

This may be obtained from Baptist Woman's Missionary Union, of Georgia, 320 Palmer Bldg., Atlanta, Ga., for 15 cents per copy.

CAMPAIGN SONGS. A great many people like to sing their way to victory. Mr. Burkhalter, our Publicity Director, sends us one, "A Song of Victory" that is suggested by the W. M. U. of Kentucky. In addition to this your Secretary, in a very simple way has rung the changes on our Slogan. If the sisters care to use either or both, they are hereby given the privilege. But, beloved, whether we sing Victory or not let us be sure that we PRAY Victory.

#### A Song of Victory (Tune: "Higher Ground")

By Mrs. D. C. Cooper, Jr., Lexington, Ky.

I hear my loving Savior say,  
 "Your Campaign pledge, my people, pay;  
 On Calvary I paid for you,  
 My blood-bought people, are you true?"

#### Chorus

Lord, I will pay the pledge I owe,  
 That gospel news to all may go;  
 And men of every race may sing  
 That Jesus Christ is Lord and King.

Pledge paid in full, a love gift too,  
 Is not enough for me to do  
 For One who gives me every day,  
 Joys which I never could repay.

O Baptist Host, with glorious past,  
 We must be faithful to the last,  
 And let the world around us see  
 Our God will lead to victory.

The Christian Advocate of Nashville has a long article in a recent number avowing that the Methodists are troubled with the conflict between fundamentalists and modernists. Would you believe it? They are all saying, "Everybody's got the itch but me."

### Duty Done Means Victory Won (Tune, "Jesus Saves")

Let the joyous slogan sing:  
 "Duty done, duty done",  
 Till o'er completed task we sing:  
 "Victory won, victory won".  
 Let the challenge that we face,  
 Meet its dare ere set the sun;  
 Glorious then this year of grace,  
 With duty done, victory won.

The clarion call to you and me:  
 "Duty done, duty done",  
 We'll change to ring o'er land and sea:  
 "Victory won, victory won".  
 For by His goodness and His Grace,  
 We will complete what we've begun;  
 We'll meet our Master face to face,  
 With duty done, victory won.

Then let the slogan loudly ring:  
 "Duty done, duty done",  
 Till every heart with joy will sing:  
 "Victory won, victory won".  
 Let the millions hear the Word,—  
 Millions dying 'neath the sun,—  
 Let them know our risen Lord,  
 Through duty done, victory won.  
 —Margaret McRae Lackey.

### INFORMATION WANTED

The Home Mission Board in its summary of results accomplished during the four years of the Campaign, the following figures are given, namely, 173,602 baptisms. Total additions 277,968. What I do not understand is where does the difference in the total number baptized, which is 104,366, and the total additions come from? The figures seem to indicate that there was a total addition to our numerical strength, through the work of the Home Mission Board of 277,968, when there were only 173,602 baptisms. If the difference of 104,366 came from other Baptist churches, then they add nothing to the numerical strength of the denomination. They only transferred their membership from one church to another. Am I right? If not, I would appreciate an explanation. I refer the matter to our efficient statistical secretary, Brother N. T. Tull.

I am quite sure that the results achieved, where the work was done, justified the expenditure of money necessary to accomplish them, since we cannot compare human souls to dollars and cents. I only want information. I hope no effort has been made to make results appear larger than they really are.

Sincerely,

W. I. Hargis.

Mr. Frank H. Leavell, Secretary of the Inter Board Commission, urges that in every school when there are as many as 350 Baptist students there should be a student religious secretary giving full time to the work, provided by the Baptist schools and the State Boards with the possible co-operation of the Inter Board Commission. He says, "No successful student religious movement has ever yet succeeded with simply volunteer leadership. None ever will."

# B. Y.

EVERY B. Y. P.

Beginning April period of six months is offering a FIFTY in the state that will

### First Requirement

Y. P. U. using any of the members of an examination

### Second Requirement

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### Third Requirement

these THREE NE members enrolled

### Notes—The B

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### The Manual

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Papers should names, grades and papers to Auber J

This method WORK this year.

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Jackson, Miss.

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# B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

\$50—DOLLAR—\$50

B. Y. P. U. LIBRARY OFFER

EVERY B. Y. P. U. CAN WIN ONE—READ THE OFFER

Beginning April 1st and continuing through September, a period of six months, the B. Y. P. U. Department of Mississippi is offering a FIFTY DOLLAR LIBRARY to every B. Y. P. U. in the state that will do three things.

**First Requirement**—Hold a Study Course in your own B. Y. P. U. using any book in the course, having at least one half of the members of the B. Y. P. U. to take the course and pass an examination making a grade of 70.

**Second Requirement**—Organize THREE OTHER B. Y. P. U.'s in as many churches anywhere in the state but preferably in your own association. These unions must be organized on the A-1 basis that is with all the officers required, the five committees required and the union divided into groups, two or more.

**Third Requirement**—Teach the New B. Y. P. U. Manual to these THREE NEW B. Y. P. U.'s with at least one half of the members enrolled taking the work and passing the test of 70.

**Notes**—The B. Y. P. U.'s may be organized by any member or group of members in your B. Y. P. U.

The Manual must be taught by a teacher or teachers approved by State B. Y. P. U. Secretary Auber J. Wilds, Oxford Miss. You select your teacher and submit name to him for approval.

The name of the church, the association and the names and addresses of the officers elected in these new B. Y. P. U.'s are to be sent to Auber J. Wilds, Oxford, Miss.

Papers should be graded by the teacher, a list showing names, grades and award wanted made out and mailed with the papers to Auber J. Wilds, Oxford, Miss.

This method of extension work is to be largely our SUMMER WORK this year. The AIM is three-fold: **First**, To establish B. Y. P. U.'s in the many churches that now have none. **Second**, To give these B. Y. P. U.'s the right idea and principles of the work as set forth in the Manual; and, **Third**, To get good libraries started in our churches.

To the B. Y. P. U. that qualify in the three above stated requirements we will submit a list of the highest grade books carried by The Baptist Book Store, Jackson, Miss., from which you will select your books up to fifty dollars worth and they will be sent to you all charges prepaid.

You can begin now to plan for the work and begin the work as early as April 1st.

Order all Study Course Books from the Baptist Book Store, Jackson, Miss.

## Time Talks

Is your B. Y. P. U. A-1? What are you doing to make it A-1?

If every member of your B. Y. P. U. was just like you,—ask yourself this question—What would my B. Y. P. U. do?

Have you paid your Campaign pledge? It's your promise to God.

Nothing short of an A-1 Standard B. Y. P. U. is good enough for your church.

What does your B. Y. P. U. stand for? "Service" should be the keynote.

Has your church a B. Y. P. U. Director? Is your B. Y. P. U. properly graded?

Solve your problems! Elect a B. Y. P. U. Director for your church. Grade your B. Y. P. U., Juniors

9-12, Intermediates 13-16, Seniors 17-25, Adults 26-up.

A B. Y. P. U. for every twenty to forty members of the church is what you need.

Our "Aim" this year is 1,000 B. Y. P. U.'s by November 1st. That means that none shall die and that 190 others must be organized; we now have 810.

## New Organization a Success

During the Jackson B. Y. P. U. Training School held in October Miss Sallie Paine Morgan taught a very enthusiastic class of Junior and Intermediate B. Y. P. U. Leaders. From the eagerness of the class to become better leaders it was decided to organize a Junior-Intermediate B. Y. P. U. Leaders Conference. We

# The SUNDAY SCHOOL BOARD'S



# WEEKLY MESSAGE

Plan To Have A

# Vacation Bible School

In Your Church This Summer

The Sunday School Board has on hand the following literature covering all phases of Vacation Bible School work:

## BOOKS ON ORGANIZATION AND METHODS

"Southern Baptist Handbook on Vacation Bible Schools"—Robt. E. F. Alers.....\$0.40  
"How to Conduct a Church Vacation School"—A. H. Gage.....1.50  
"How to Conduct a D. V. B. S."—P. L. Vernon......30

## BOOKS ON BIBLE SERIES

"Manual of Graded Bible Courses—Health and Habit Talks"—International Association of D. V. B. S. ....1.50

First Year Beginners, Second Year Beginners, First Year Primary, Second Year Primary, Third Year Primary, First Year Junior, Second Year Junior, Third Year Junior, 8 books, each......71

## American Baptist Publication Society

"The Bible in Graded Story"—Abingdon Press.  
Vol. I The Good Shepherd, for ages 4-6......75  
Vol. II The Good Neighbor, for ages 6-8.....1.00  
Vol. III The Golden Scepter, for ages 8-10.....1.50  
Life Stories from Old and New Testament—Jenny B. Merrill. 1.00

## International Association D. V. B. S. BOOKS ON MUSIC

New Music Manual—International Association of D. V. B. S. \$1.50  
Manual of Hymns, Songs and Marches for the D. V. B. S.—Century Co. ....1.50  
"Happy Days in the D. V. B. S."—Hall-Mack Co. ....25  
"Songs for the Little Child"—Abingdon Press .....1.00

## BOOKS ON HANDWORK

Book on Expressional Activities—International Association of D. V. B. S. ....1.50  
Handcraft Manual—International Association of D. V. B. S. ....75  
Church Vacation School Handbook—American Baptist Publication Society.....35

## BOOKS ON DRAMATIZATION

"Dramatization of Bible Stories"—E. E. Miller.....1.25  
"Shorter Bible Plays"—Rita Benson .....1.00  
Dramatized Bible Stories for Young People—Mary R. Russell .....1.00

## BOOKS ON HABIT TALKS

Manual of Graded Stories—Health and Habit Talks.....(see above)  
"As the Twig Is Bent"—A. H. Limouse......40

Order the needed material now and allow your workers ample time to familiarize themselves with the work.

For Further Information Write

DEPARTMENT OF SUNDAY SCHOOL ADMINISTRATION

# BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS

NASHVILLE

TENNESSEE



meet once a month an hour previous to the City B. Y. P. U. meeting. The object of this meeting is to have such subjects discussed at each meeting that will instruct and enlighten the Leaders. Open discussion follows each subject. Many problems are considered, new thoughts and helps are passed on and exchanged. This organization has proven to be so very helpful to the leaders and we are trusting that continuation of this monthly meeting will cause us to become more efficient workers; that our lives may count more for the Master as we try to lay the foundation of kingdom building in the lives of little children.

—Mrs. J. L. Jeffrion, Recording Sec'y.

Note.—The Jackson Junior-Intermediate Leaders are busy perfecting plans for the Junior-Intermediate Leaders Banquet of which they will be hostesses at noon of Wednesday of the state S. S. and B. Y. P. U. Convention. Announcements will be made later in regard to the place the banquet will be held. These leaders request that the Junior and Intermediate B. Y. P. U. Leaders in the state that expect to attend this banquet send their names as early as possible to B. Y. P. U. Department, Box 520, Jackson, Miss. Every Leader who comes to the convention will be expected to attend this banquet.

## A Current Event Meeting

Have a "Current Event Meeting" once each month in connection with the regular program. Have each member give a current event taken from some article that has been read in the Baptist Record during the month.

## Something Different

One Intermediate B. Y. P. U. has the four groups named Matthew, Mark, Luke and John, and each member of the group reads the book in the Bible for which his group is named. This reading is in addition to the regular B. Y. P. U. Daily Bible Readings.

## Tupelo Organizes An Adult B. Y. P. U.

Word has just come from Miss Buchanan, B. Y. P. U. Director of the Tupelo church, that they have just organized a B. Y. P. U. for the older members of the church that need special training. That is a fine thing for every church to do, for we have never visited a church that did not have members like that, older members that were not enlisted, and because they had never had training.

Did you see about getting your Certificates for the convention. IF YOU WANT REDUCED RATES WRITE TO MR. J. E. BYRD, MT. OLIVE, MISS., or Box 520, Jackson, Miss.



## SUNDAY SCHOOL LESSON

MARCH 9th

By R. A. Venable

Reign of Saul. 1st Sam. 8-15.

Lesson Study. 1st Sam. 15:13-23.

Golden Text: "Behold to obey is better than sacrifice."

Samuel brought Israel back to the worship of Jehovah, and organized them into a nation. The elements of discord among the tribes were allayed and they were united. The unifying center was the will of God as the rule of their conduct as members of a theocratic commonwealth, Jehovah alone the source of their safety and the object of their religious devotion. Such was the ideal to which they were to aspire, Prophet, priest, judge and elder, comprised the organs through which the will and purpose of Jehovah were made known to the people and executed. But the constant apostasies of the people had destroyed their capacities, their moral and spiritual fiber are broken down, and their faith in Jehovah's presence and power was so impaired that they lost the vision of that ideal which their nation was designed to realize. They became secularized in their conception of national life. They asked Jehovah to vacate his position as Supreme ruler, and install a king to rule instead. They sought to change the form of their government, from a theocracy to that of a monarchy. They preferred a king at the head of the national affairs rather than Jehovah. Jehovah let them have their way. If a people decide to descend to a lower level, God will let them descend. If one is determined to go to ruin, God will let him go, and God instructed Samuel to let the people have a king. Saul, son of Kish of the tribe of Benjamin, was anointed the first king of Israel. Saul was an imposing figure towering head and shoulders above his fellows, handsome and strong, a personality highly endowed with those physical characteristics which give an advantage over those who are less fortunate in the heritage of nature's bounties. His mental endowments were of a high order, he was brave, patriotic, of a quick discernment, modest and enterprising, endowed with the quality of leadership and resourceful. In the course of his career qualities of weakness came to expression in the character of Saul. He was impulsive, arbitrary and impervious to divine impressions, and too confident in carrying out his own purpose at all cost, though it involved a revision of the divine program. Our lesson brings Saul before us soon after his return from his campaign against the Amalekites. He entered upon this campaign with specific order from Jehovah to utterly destroy the Amalekites and all their substance. Neither man nor beast was to be spared. Such was the divine program to be executed, but Saul revised this program and spared the king, Agag, and the choicest of the flocks and herds. On his return he set up a monument at Carmel, marking his victory and passed on to Gilgal, where the scenes of the lesson takes place.

(1) The interview between Sam-

uel and the king. "And Samuel came to Saul and Saul said to him, Blessed by thou of Jehovah: I have performed the commandment of Jehovah." (Ver. 13.) The salutation of Saul is courteous and devout. It is expressive of Saul's appreciation of Samuel's high character and of his sacred relation to Jehovah. Saul was given to unrestrained emotionalism making it a substitute for real piety and loyalty to Jehovah's will. "I have performed the commandment of Jehovah" is a startling claim for the king to make. In view of what he was commanded to do and what he did do, one wonders how to account for so bold a claim. Saul did not mean to lie, nor was it his purpose to deceive. His moral obtuseness and his lack of power to discern the difference between religious sentimentalism, and loyal obedience to Jehovah's command, hid from him the enormity of his offense. It is the old question, "Will something else but do just as well, just so I am satisfied? If it eases my conscience will it not be entirely acceptable to God?"

Samuel challenges Saul's statement that he had performed the command of Jehovah. "What meaneth then this bleating of the sheep and the lowing of the oxen which I hear?" (Ver. 14.) Saul shies at this question, seeking to throw the responsibility on others. Old Adam stands out prominently in Saul. The woman tempted me. "They have brought them from the Amalekites, for the people spared the best of the sheep and the oxen, to sacrifice unto Jehovah thy God, and the rest we have utterly destroyed." (Ver. 15.) They, the people, are the guilty parties, but "we have utterly destroyed the rest." Saul intimates that he is censured by Samuel for seeking to honor Jehovah, in offering the sheep and oxen as a sacrifice. Besides the people were actuated by the most praiseworthy spirit, that of honoring Jehovah, in saving the choicest animals for sacrifice. Saul was lacking in a sense of proportion and values in the service of Jehovah. Partial obedience to a divine command is little better than a total disregard of a commandment. You cannot perform one duty upon the ruins of another. You cannot add amendments to a divine enactment. Obedience to the express will of God is the test of love and cannot be displaced by any other form of worship or service. The motive which actuated Saul and the people might have been devout and praiseworthy, and of the highest relative value but a substitute for obedience was of no value at all. It destroyed the very foundation upon which theocracy of the Israelitish nation was erected. A willing ear and a responsive attitude to Jehovah's commands was the only index to a right feeling heart. Samuel seeks to bring Saul to see the enormity of his conduct and convict him of his sin. It is interesting to note his method. "Then Samuel said unto Saul, stay and I will tell thee what Jehovah hath said to me this night. And he said unto him, Say on." (Ver. 16.) The express command of God was alone the standard by which Saul's conduct was to be tried.

His sentimental impulses to do a pious thing were of no value in this test of his obedience. (2) His disobedience was all the more flagrant because of the position held by Saul. "Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king of Israel? And the Lord sent thee on a journey and said, Go and utterly destroy the sinners, the Amalekites, and fight against them until they be consumed." (Vers. 17-18.) The king, clothed with au-

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## Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

Upon hearing that Miss Belle Kearney had introduced and the Senate had passed a law strengthening our already strong prohibition laws, the Laurel Ministers' Association, of Laurel, Miss., wrote her: "We wish to convey to you our hearty commendation for the stand you have taken in making the violation of the liquor law a felony." This is a fine example and worthy of imitation. It would be gratifying and helpful to our lawmakers if the good people of our state, individually and collectively, would express their appreciation and approval and offer their assistance in every way they can.

Some time ago Mr. D. King, of Quincy, Mass., offered a prize of \$100 to the person who would send him the word which would best represent that person who makes, sells or drinks outlawed liquor. More than 25,000 words were sent in. The word which the three judges decided was entitled to the prize was "Scoff-lay". He now offers \$100 for the paper of 100 words which will give the best reasons for applying this word to the person who violates the prohibition law in the ways stated above.

### Declaration Signed by Twelve Presidents Hotel Managers Declare War On Whiskey Traffic

"Hotel managers will not countenance infractions of the prohibition amendment and will consider these guests who violate the law in their hotels as undesirable, and to be reported at once to the authorities," was the decision expressed in a resolution passed by the Texas Hotel Keepers' Association, now holding a two-day convention here. —Associated Press Dispatch from Fort Worth.

### Ratification of the Eighteenth Amendment

Forty-six of the states have ratified the Eighteenth Amendment, leaving only two which have refused to do so, namely, Connecticut and Rhode Island. It is a significant fact that the vote for ratification of this amendment in all the states was a much larger proportionate majority than that which was given in the original thirteen states in favor of the original constitution. Moreover, with the exception of the Bill of Rights and the eleventh amendment, which were in reality largely interpretations of the constitution, no amendment was ratified in so large a proportion of the states, as the prohibition amendment. There were four states that failed to ratify the twelfth amendment to the constitution. There were five states that failed to ratify the thirteenth amendment. There were four states that failed to ratify the fourteenth amendment. There were six that failed to ratify the fifteenth amendment. There were also six states that failed to ratify sixteenth, while

there were twelve that failed to ratify the seventeenth, and likewise twelve that failed to ratify the nineteenth. Of the forty-six states which have ratified, Mississippi has the distinction of being the first. Both houses in Mississippi ratified on January 8, 1918. The whole performance was effected inside of one hour.

In 1834, Edward C. Delavan of Albany N. Y., secured the signature of James Madison to the "declaration" given below. He subsequently presented the same document and secured the signature of every succeeding President thereto down to and including Andrew Johnson, with the exception of William Henry Harrison. Mr. Harrison died before Mr. Delavan had an opportunity to present him with the paper.

Being satisfied from observation and experience, as well as from medical testimony, that Ardent Spirits, as a drink, is not only needless but harmful; and that the entire disuse of it would tend to promote the health, the virtue and the happiness of the community. We hereby express our conviction, that should the citizens of the United States, and especially all young men, discontinue the use of it. They would not only promote their own personal benefit, but the good of the country and the world.

Signed,  
James Madison,  
John Quincy Adams,  
Andrew Jackson,  
Martin Van Buren,  
John Tyler,  
James K. Polk,  
Zachary Taylor,  
Millard Fillmore,  
Franklin Pierce,  
James Buchanan,  
Abraham Lincoln,  
Andrew Johnson.

### WHERE THE PRESIDENT OF THE UNITED STATES STANDS

President Coolidge evidently means to do no trifling with violators of the Prohibition Amendment. He is laying plans for a conference with governors on the issue and there can be but one outcome.

The state of Washington has secured admirable results with enforcement of the Amendment because of the whole-hearted co-operation which city, federal and state officers have devoted to the prosecution of offenders. If every other state in the Union can be brought to a similar course the results will be well worth the President's time in calling the conference.

Calvin Coolidge means business. If the governors of the various states are the kind of men the people thought they were when they put them in office, they, too, should mean business on this issue. The joint effort of these executives will be needed to attain the results the

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Accounts, large and small, solicited from responsible people in each vicinity where we have a bank.

## 75% of disease avoided through internal cleanliness

WHY run the risk of sickness? Keep clean internally. When you are constipated, poisons form in the accumulated food waste. These poisons, absorbed by the blood, attack all parts of the body. The first results, headache, biliousness, a feeling of "heaviness," etc., serve as warnings of a graver danger. If this intestinal poisoning continues unchecked, you become the victim of some serious organic disease.

This is why intestinal specialists state that constipation is the primary cause of three-quarters of all illness, including the gravest diseases of life.

### Laxatives Aggravate Constipation

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

### Why Physicians Favor Lubrication

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found at last in lubrication a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus Nujol brings internal cleanliness.

### Not a Medicine

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For this coupon and 10 cents, stamps or coin, to cover packing and postage, please send me a trial bottle of Nujol and 16-page booklet, "Dangers of Constipation." (For booklet only, check here ☐ and send without money.)

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Address



President seeks. It is useless for one man to try to deal with a neighborhood of troublesome boys without the help of his neighbors.—Editorial, Spokane (Washington) Daily Chronicle.

#### Poisoned Liquors

Letter from Mr. R. A. Haynes, Prohibition Commissioner, Treasury Department, Bureau of Internal Revenue, Washington, D. C., under date of January 31, 1924. Information given on request of the Research Department of the Federal Council of Churches, to ascertain the character of the samples of liquor which have been examined by the Prohibition Enforcement Unit during the past two or three years.

"You are advised that not one per cent of the thousand of samples of distilled spirits examined by the laboratory of this office were genuine aged liquor. A large percentage were moonshine liquor or synthetic concoctions produced from non-beverage alcohol or recovered denatured alcohol. The moonshine liquors were either water white or artificially colored and flavored, but all raw and immature. Many were found to contain metallic salts dissolved from the containers and stills used in producing them; others had abnormal quantities of the by-products of fermentation, such as aldehydes, and fusel oil.

Synthetic liquors produced from non-beverage alcohol or recovered denature alcohol were found to contain small quantities of diethylphthalate, isopropyl alcohol, acetone, benzol, pyridine, formaldehyde, iodine and many other chemicals. A number of samples examined two years ago were found to be one hundred per cent wood alcohol, artificially colored and flavored to imitate genuine liquor. Samples of gin containing as much as ten per cent of wood alcohol have been examined recently.

Synthetic liquors, when skillfully compounded, cannot be distinguished by the ordinary layman from genuine liquor, without a chemical examination, although they may contain many deleterious substances. It can be safely said that ninety-nine per cent of the distilled liquors obtained from bootleggers are deleterious and in many cases rank poison."

#### PROHIBITION PARAGRAPHS

##### Effects of Prohibition in the United States Army

Upon investigation by John W. Weeks, Secretary of War, the following information has been secured, relative to the effect of Prohibition on the United States Army through a period of eleven years from 1912 to 1922, inclusive. The admission rate to hospitals and the non-effective ratio, due to alcoholism, for the enlisted personnel of the Army of the United States, as given by the Surgeon General, is shown in the following table:

Year	(x) Admission ratios per 1000	(y) Non-effective ratio per 1000
1912	16.67	.29
1913	14.24	.21
1914	13.46	.21
1915	13.07	.21
1916	12.77	.22

1917	2.81	.04
1918	1.06	.03
1919	2.15	.05
1920	6.34	.08
1921	6.97	.08
1922	11.18	.12

(x) Unable to do duty, actually on sick report, either in hospital or quarters.

(y) Actual number of men per thousand absent each day for the year.

In this connection Secretary Weeks encloses a copy of General Orders No. 6, War Department, February 13, 1923, which indicates the methods of procedure and disciplinary action taken in all cases of absence from duty on account of disease resulting from the intemperate use of drugs or alcoholic liquor or other misconduct of individual concerned.

"1. Stoppage of pay for absence from duty on account of disease resulting from misconduct.

1. The Act of Congress making appropriations for the support of the Army, for the fiscal year ending June 30, 1915, approved April 27, 1914, Bulletin No. 18, War Department, 1914, contains the following provisions which are published for the information and guidance of all concerned.

Provided: That hereafter no officer or enlisted man in active service, who shall be absent from duty on account of disease resulting from his own intemperate use of drugs or alcoholic liquor or other misconduct, shall receive pay for the period of such absence. The time so absent and the cost thereof to be ascertained under such procedure and regulations as may be prescribed by the Secretary of War."

Note: It will be noticed that the ratio of admission to hospitals has fallen steadily from 16.67 in 1912 to the low point of 1.06 in 1918. From this time the ratio has risen to 11.18 in 1922. This may be occasioned by the relaxation of discipline, or by the ease with which alcohol is now obtained, or by social conditions incident to widespread recruiting service.

"The table of non-effectives is very similar in all respects.

A Unique Invitation to a B. Y. P. U. Party Given by the Senior B. Y. P. U. of Tupelo

Yew air asked to a Poverty Party that us folks of the Senior B. Y. P. U. air a-goin' to have in the Junior Department of the First Baptist Church

on Friday nite, January 11, 1924 7:30 P.M.

Rules and Regerlashuns

1. Every woman who cums must ware thare ole clos and apenr or sumthin ekarly aproprate.

2. All men must ware thare ole clos and flannil shurts. Stanup collars & Paten shos air prohibited.

3. All who fale to do these requered regerlashuns and ruls wil hav to pa a fine.

Cum and hav sum phun.

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## East Mississippi Department

By R. L. Breland

### Lengthening Shadows

When the sun is approaching the sunset hills of the west, shadows grow into extreme lengths as it approaches the horizon. The shadow that was but a tiny speck when the meridian is reached is now at sunset of great length. Each moment as the sun leaves its meridian height the shadows grow longer, until as the shadows of twilight creep in they fade into nothingness on the far distant hills.

That which is true with the shadows along the path as the orb of day makes its way across the vaulted skies, is true also of the course of human life. The morning sun of life rises in bright skies, not a fleecy cloud is floating by to drive the radiance of the golden rays. Day by day the sun higher rises and the shadows shorter grow. Finally the meridian apex is reached and as a mere speck the shadows lie at our feet. We look both ways from this hilltop and view the landscape o'er.

With a farewell vision of the radiant scenes and thrilling hopes on this sunny side of life, with a wave of the hand we take the first step down the western slope of life's rugged trail; instantly the shadow emerges from a mere speck at our feet and begins to grow in length, slowly but surely, a process that will cease to continue never more until they have lost themselves in the dim and distant caverns of perpetual forgetfulness—if such there be.

Thus approaching the sunset hills of life the lengthening shadows of memory begin more vividly each day to catch the visions of the long past days and the scenes incident thereto. We are babes again in our little cribs and an angel mother croons her rock-a-by lullabys as she rocks us to and fro trying to entice us to sleep.

"Rock-a-by baby buntyn, Mother is close by,

To keep off harm and danger, close your little eyes", she sings, and soon the world to us is forgotten as the babe goes off to sleep tucked gently by loving hands in the little darling's crib.

In the long, long shadows at sunset a vision of a tired, kindly face appears. The day of toil is over and homeward plods a man of middle age as he leads his beast of burden towards a plain cabin by the roadside. Father is coming home from work. He stops at the gate where a tow-headed boy of a few summers has gone to meet him. He pats the boy on the head, kisses him as he calls his name in a kindly way. This child smiles in reply, and "daddy" is his echo in response. Happy moments though but the vision of a lengthening shadow as viewed from the sunset scene of life.

Long years ago, so long that scarce can memory reproduce the kindly smiling face—Father went away. With our hand in Mother's

for awhile we trod the stoney path. By and by she came to the sunset, and out behind the foothills of her day her life went, leaving only the twilight of memory of her kindly love and radiant smile.

The shadows at eventide are growing longer, when shall the sunset be?

### Notes and Comments

One of the singers of long ago sang—

"The day is past and gone;  
The evening shades appear,  
Oh, may we all remember well,  
The night of death draws near."

Brother Byrd truly says in his tract:

"It is worthy of note in this connection that churches which failed to put on the campaign when it was first launched, were the churches which had no Sunday Schools." And to this might be added that most of them have none yet.

There is real grief when parting from those you love and with whom you have been associated for many years in a pleasant and telling way. This is the burden, one of them, of a pastor's varied life.

All Coffeeville was snocked at the awful tragedy that occurred there on February the 6th when Dr. Coleman and Mr. Pittman were killed when the car in which they were riding was struck by the train. They were both good and useful citizens and Christian gentlemen, whom all the people loved. Their terrible death cast a gloom over the whole town and community, and two sorrowing wives and a number of children were left weeping and lonely. May the dear Father comfort, bless and guide them.

### Memphis

I had the pleasure of attending the recent Laymen's Convention held at Memphis. It was a great inspirational meeting. Laymen and preachers from all parts of the South were in attendance. Most of our Baptist leaders were there and delivered addresses. These men spoke optimistically of the future of the work, but at the same time one could tell that they are feeling the burden of the financial strain that is now upon them. Especially was this true with Doctors Love and Gray of the Foreign and Home Boards. These Boards are greatly in debt and the burdens occasioned thereby are too great for them. Baptists should feel deeply humiliated that we have permitted these men whom we have put forth as leaders to suffer on our account. Don't do so longer. "Pay what thou owest."

While in Memphis my home was with Pastor E. J. Hill and his interesting family. Brother Hill has held many good pastorates in Mississippi, going from Oakland to Memphis. He was at one time my pastor at Philadelphia. It was under his ministry that I began to preach, and of course, I love him. He is now pastor of Merton Avenue Baptist Church in Binghamton addition to Memphis. This is a very important field, as well as a large field. He had more than 2,000 people within this district reached by his church. He is making good, however. His people love and trust him, and his work is well organized and moving

along like clockwork. He is a fine organizer and an excellent gospel preacher.

Elder G. S. Jenkins and myself were pressed into preaching for his people Wednesday night. Had a splendid mid-week congregation and we enjoyed trying to preach to them. Brother Hill's health has been poor for several months, but glad to find him somewhat improved.

### Notes and Comments

Brother C. M. McCraw of Neshoba attended the Laymen's Convention at Memphis.

Deacon J. F. Provine of Coffeeville has been real sick with continued fever for some weeks. It is hoped that he is improving.

Elder G. H. Suttle has been called as pastor at Oakland and Center Ridge in Newton County. He is to serve some of God's elect. We trust that he will accept.

Brother Leland Trusty, a faithful deacon of Water Valley Baptist Church, died last week after a long illness. He told his loved ones "The gate is open, and I am ready to go."

Our friend and brother, Lee J. Catledge, died at Philadelphia last week. He was a good Baptist, a member at Philadelphia. May the Lord comfort his bereaved ones.

Coffeeville is delighted to have Mrs. D. M. Martin back home after an absence of two months in a Memphis hospital, suffering from a broken hip.

The Coffeeville Baptist Church last Sunday voted to build a new house of worship soon. Also a B. Y. P. U. was organized and Elder L. E. Lightsey was present and put the Baptist Record in the homes of the members of the church.

Pastor L. B. Spencer, of Oakland, has the sympathy of his friends in the death of his brother, which occurred in Texas last week. He is still away visiting the family of his brother.

Elder B. C. Cook reports the work

at Sardis doing nicely. Brother Cook went to Sardis from Coffeeville recently and we are glad to hear of his success in his new field.

The George Washington University located at Washington, D. C., which once belonged to the Baptists but which has passed into private hands, should be saved to the Baptists. \$1,000,000 will save it. Why not every Baptist in the South give one dollar and it will be saved and also there will be \$2,500,000 for endowment. Here is my dollar.

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(Continued from page 10)

thority to administer the laws and commandments of God, was bound by the most sacred obligation to obey these commandments in the minutest details. Any failure to obey both in spirit and letter, the specific mandate of God was a flagrant disregard of the regal authority invested in him as the head of Jehovah's chosen people. As the anointed of the Lord, he was sent on the campaign against the Amalekites with instructions to utterly destroy them. These instructions he failed to carry out. Samuel would know the reason why. "Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil and didst evil in the sight of the Lord? And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal." (Vers. 19-21.) Saul makes no headway in justification of his disobedience. He still throws a large share of the blame upon the people and seeks to transform his disobedience into a virtue. He turns his back upon the guilt of his disobedience and seeks out some plausible excuse in defense of his course. He tries to hide himself behind a barricade of excuses from the searching and inexorable pursuit of his accuser. The hour of doom has come. Saul has sown to the wind, the harvest of the whirlwind now breaks upon him and sweeps him from the throne and down the surging current to hopeless ruin. There is a line one dare not cross. Saul had crossed that line. "And Samuel said, Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold to obey is better than to sacrifice and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and iniquity. Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king." (Vers. 22-23.) Before pronouncing sentence upon Saul, Samuel declares in language clear and strong the enormity of Saul's sin. It was wilful disobedience to the will of Jehovah. Saul had put his will over against the will of God. Disobedience to Jehovah's command could not, cannot be palliated by any form of ceremonial performance, however piously rendered. Jehovah's commands are inexorable and must be obeyed. Disobedience to the express will of God resolves the most pious religious performances into the worst forms of idolatry. Saul must have felt the keenness of Samuel's words in which his disobedience was classed with witchcraft, idolatry, iniquity and stubbornness. Saul had been especially zealous in suppressing witchcraft and other forms of idolatry, Samuel having pointed out the enormity of Saul's disobedience he pronounces sentence upon him. "Because thou hast rejected the word of Jehovah, he hath also

rejected thee from being king." Poor Saul! He not only lost his kingdom but the Spirit of the Lord departed from him. His remorse could avail nothing. Cast from the throne, he went dismantled, dishonored, and dejected. Saul's career and fate is instructive. Learn that God requires an entire obedience, it must be total. A command half kept is not kept at all. God's commands cannot be substituted, nor can you amend divine enactment. Disobedience brings paralysis of the organ of moral perception, so that the isobedient says, "If I am satisfied with substitutes which I have made for the command of God, that is enough." Just wait until you get into court.

#### SARDIS

Our work opens splendidly. We have been on the field now two weeks. When we moved in the pantry was so well filled with the "substantials" of life that we do not need to spend much with the groceryman. Practically every need for a large family had already been met. We sincerely appreciate both the supplies and the spirit that prompted.

We found the church united and going splendidly when we arrived. Dr. I. P. Trotter is a fine man to follow. He leaves things in a going manner. Mrs. Trotter, too, is loved by all. We have 145 in Sunday School. There is a spirit among the people to go forward and succeed. Three big things are in their minds and hearts. The Baptist Record campaign is to be pushed strongly; then the 75 Million finishup work is to be urgently and vigorously prosecuted, praying and determining to pay all, and some will pay more in order to help those falling short; and then a move will be made for additional room for the Sunday School. Sunday School rooms are very seriously needed. We are finding that there is a fine lot of people here, and the pastor is praying for wisdom and power to be the man God wants him to be here for this people. We find a hearty sympathy for all denominational undertakings. We hope to report a fine year's achievements a year later.

We are planning for a series of training schools for all of our people—B. Y. P. U., S. S. Teachers, Deacons, church members, etc., for this spring or summer. The church seems to have a determination to work. We thank God, take courage, and press on.

—B. C. Cook, Pastor.

Sam had passed through a harrowing experience. He had seen a ghost. While his audience listened with bulging eyes, he related the details of his adventure.

"Ah jes' come out of de cowshed," he said, "An' Ah had a bucket o' milk in mah hand. Den Ah hears a noise by de side of de road an' de ghost rushes out."

"Good heavens!" interrupted one of his listeners. "Did you shake with fright, Sam?"

"Ah don't know what Ah shok wid. Ah hain't sain' for suttin Ah shok at all. But when Ah got hom' Ah found all de milk gone an' two pounds o' butter in de bucket."—

## IN MEMORIAM

#### Resolutions

Whereas, the Lord in His wisdom and power, has visited our community, and without explanation, has taken from our midst three of our members, Brother T. C. Biggs, who for many years has been a member of our church, and for several years, a Deacon, Sister T. C. Biggs, also a member of our church for many years, and Sister Ola Anderson, who has been a member for a short time, and,

Whereas, we are taught by the Word that "All things work together for good to them that love the Lord" and that we should "Comfort one another", and that we are "To bear one another's burdens", and

Whereas, we are deeply grieved at the sorrow that has come into the lives of the families of these loved ones, and we would in some emphatic way express our genuine sympathy to each sorrowing one, therefore be it

Resolved, 1, That we affirm our faith in the midst of our sorrows and extend the bereaved ones our heartfelt sympathy, praying that the comfort of the Holy Spirit and the strength of God's Grace be theirs, as, with them, we bow in humble submission to His will, and

2, That we place a copy of these resolutions in the hands of each family, a copy on our church records, and a copy in the Baptist Record and Utica Leader.

Done by order of the church in conference, February 17th, 1924.

R. A. Longmire,  
N. D. Mimms,  
W. M. McDonald, Jr.,  
Committee.

#### In Memoriam

Emily Jones Ott fell on sleep at her home in Osyka, January 6, 1924, aged 70 years. She was the daughter of Dr. Wm. Jones and his first wife, Catherine Burris Jones. She was married February 18, 1874, to Thomas C. Ott. Seven children blessed this union: Monroe Ott, Tangipahoa, La.; Edward Ott, Barham, La.; Wm. J. Ott, Osyka; Mrs. Fayette Slay, Hazlehurst; Miss Pearl Ott, Leland; Mrs. J. Monroe Jones, Osyka, and Harry Ott, Magnolia, Miss.

She was baptized into the Osyka Baptist Church about 1872, and until her health failed several years ago she was active in church work, and was lovely in life and was charitable in spirit and deed. A fine Christian character has gone home. She reared a family of splendid children to bless this world. She made her home all her life at Osyka, hence her life was an open book, and those who knew her best loved her most.

Besides her children, whose names have been mentioned, she leaves a broken hearted husband, who is connected, like his beloved wife, with a very large family of Ott's, who have been active in every good work in this section of the country.

Funeral services were held at the Osyka Baptist Church, conducted by the pastor, Elder J. G. Gilmore, after

which the body was borne to the cemetery and placed to rest in mother earth to await the call of God.

Servant of God, well done,  
Praise be thy new employ,  
And while the eternal years roll on  
Rest in thy Master's joy.

—J. H. L.

#### Obituary

My son, Sergeant B. B. Walker, who was in eight major battles over seas, and who was gassed and shell shocked, was electrocuted in Laurel on the 15th while engaged in the duties as a lineman. We crave the prayers of the saints in Christ Jesus. In deep sorrow,

—J. J. Walker.

#### Hon. Percy Spencer

The sad news came Tuesday morning, February 5th, of the death of Percy Spencer at Lubbock, Texas. He will be remembered as a former Mississippi College student, and son of Rev. and Mrs. W. E. Spencer, and brother of Rev. Lee B. Spencer, former pastor of this place and now of Oakland. Percy was born at Sardis, Miss., thirty-eight years ago. He had gone west to follow his profession of law in the great State of Texas. He had married there and was blessed with three beautiful children and a devoted wife. At his death, he was mayor of his city and one of its most esteemed citizens. Our sympathy goes to the sorrowing loved ones.

Webb Brame, Yazoo City.

#### TISHOMINGO

I heard a very interesting trial Friday, the 8th, at Tishomingo. Brother J. R. Bickerstaf, a deacon of Highland Church and a faithful, consecrated worker in this section of the county, was tried for disturbing public worship at Bethlehem Baptist Church last September. The church had a Brother Seage preaching for them, an anti-Board man. He told them that they were excluded from the Tishomingo County Association because they did not subscribe to the 75 Million Campaign and called a meeting of the anti-Board churches to organize a new association. There were some of the members who objected to withdrawing from the organized work and invited J. R. Bickerstaf and a number of the leading men of the county and they went. They had services and Brother Bickerstaf led the music and dismissed the congregation. They were to have a service that evening but discussed the question after dinner in which everybody took a part and went home. Brother Bickerstaf was indicted and they tried him. They had a jury trial. The jury was made up of Methodists. Bickerstaf plead his own case. The preacher swore on the stand that he did not take any part in the discussion all the time. The verdict was turned in not guilty.

I am sending this in and you can do as you please about printing it. I think it shows what that hardshell crowd will do. I think it will prove a victory for the Baptists in this section of the state.

—A. M. Nix.



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## The Foreign Mission Board's Functions and Reliability

The Foreign Mission Board of the Southern Baptist Convention is the organization corporation which the Southern Baptist Convention has created and empowered to receive, hold and administer money and estates for Foreign Missions. Since this is true and the Convention expects the Foreign Mission Board to solicit gifts in money and estates for the work which the Board is appointed to study and conduct, it is fitting that certain facts should be given to the Baptist brotherhood and sisterhood, and that these facts should be kept in mind.

### A DOZEN IMPORTANT FACTS

**FACT ONE.** The Foreign Mission Board is seventy-nine years old, May 1845—May 1924.

**FACT TWO.** It has been located in the City of Richmond for the whole period of its existence.

**FACT THREE.** It is incorporated under the coporation laws of Virginia. This State has a Coporation Cimmission under which all financial corporations secure their charters and have their financial reliability certified.

**FACT FOUR.** This Board is a Ten Million Dollar Corporation under as' secure a charter as Virginia can give any corporation.

**FACT FIVE.** In addition to its lawful charter which gives it the same guarantee that is given other financial concerns, this Board is backed by the religious conscience of more than three million white Baptists in the Southern States. If, as the banks say, moral security is better than collateral, this Board has good credit.

**FACT SIX.** During the existence of this Board thousands of banks and other financial corporations have failed throughout the South, but no one has ever lost a dollar by this Board, although it has been in operation seventy-nine years and has done kingdom business of millions of dollars in a large part of the world. Moreover, there is not, to our knowledge, an instance in the history of the Baptist denomination of a mission board of the regular organized work defaulting for so much as a penny or becoming insolvent.

**FACT SEVEN.** The Board has a system of bookkeeping which stands approved by the highest authority in certified public accounting, and a man for Treasurer who has experience in banking methods, is a Baptist church member and Sunday School attendant, and is, besides, bonded by a responsible bonding company.

**FACT EIGHT.** The Treasurer's accounts are subject to the scrutiny of the Board which receives monthly reports from him, are audited by a certified accountant who is not a member of the Board, and the accounts of the Treasurer and Auditor are approved annually by the Southern Baptist Convention.

**FACT NINE.** The Foreign Mission Board is composed of men (and now two women) who have been carefully selected because of their Christian character, their representative standing among Southern Baptists, and their intelligent and devoted interest in Foreign Missions.

**FACT TEN.** The Board is composed of some of the leading Baptist pastors of the South, some of the best business and professional talent of Richmond and the South, including banking and investment talent of the highest order.

**FACT ELEVEN.** These Board members love and live to serve the Baptist denomination and Foreign Missions, to safeguard foreign mission investments and to promote foreign mission interests; and not one of these board members has ever been offered or accepted a dollar for his or her services.

**FACT TWELVE.** The Board has educational institutions, hospitals, etc., with as great needs and as great fields for service as any such institutions at home, besides the evangelistic and other phases of the great work. Southern Baptists have made the Foreign Mission Board responsible for their very largest task and should now give the Board some of their largest gifts.

### THE BOARD'S APPEAL TO THE DENOMINATION

The Board solicits financial support for Foreign Missions in three forms as follows:

- (1) In cash gifts to Foreign Missions.
- (2) Investment in Annuity Bonds. The Board issues Annuity Bonds at a good rate of interest for money upon which donors must have interest while they live, but which they would have serve Foreign Missions after they are dead. Money put into an Annuity Bond is without expense of commissions or other legal fees and interest is paid semi-annually.

NOTE:— THE LEGAL TITLE OF THE BOARD IS:

### Foreign Mission Board of the Southern Baptist Convention

Correspondence is invited from those who are interested in any of these forms of investment, by J. F. Love, Corresponding Secretary, Box 1595, Richmond, Virginia.



# Nine Great Regional Conferences for Discussion of the Mississippi Finish Up Program Go to the One Most Convenient But Go to One

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## TUESDAY AND WEDNESDAY, MARCH 11-12, BEGINNING ON EVENING OF THE 11TH:

New Albany, at First Baptist Church, Dr. Gaston W. Duncan, Pastor.  
Special Speaker, Dr. W. F. Powell, Nashville, Tenn.

Jackson, at Second Baptist Church, Dr. H. M. King, Pastor. Special  
Speaker, Dr. John F. Fraser, Louisville, Ky.

McComb City, at First Baptist Church, Dr. John W. Mayfield, Pastor.  
Special Speaker, Dr. W. P. Price, Alexandria, La.

## WEDNESDAY AND THURSDAY, MARCH 12-13, BEGINNING ON EVENING OF THE 12TH:

Moorhead, at First Baptist Church, Rev. Homer H. Webb, Pastor.  
Special Speaker, Dr. W. F. Powell, Nashville, Tenn.

Meridian, at First Baptist Church, Dr. L. R. Christie, Pastor. Special  
Speaker, Dr. E. V. Baldy, President Judson College, Alabama. (This Con-  
ference will begin in the afternoon and run through the evening of the  
13th.)

Gulfport, at First Baptist Church, Dr. W. A. McComb, Pastor. Special  
Speaker, Dr. W. P. Price, Alexandria, La.

## THURSDAY AND FRIDAY, MARCH 13-14, BEGINNING ON EVENING OF THE 13TH:

Senatobia, at First Baptist Church, Dr. B. P. Robertson, Pastor.  
Special Speaker, Dr. W. F. Powell, Nashville, Tenn.

West Point, at First Baptist Church, Dr. Edward J. Caswell, Pastor.  
Special Speaker, Dr. John Jeter Hurt, Jackson, Tenn.

Hattiesburg, at First Baptist Church, Dr. W. F. Yarborough, Pastor.  
Special Speaker, Dr. W. P. Price, Alexandria, La.

Entertainment will be provided at each place for all visitors who send  
their names in advance to the pastor where meeting is held. All the pas-  
tors and representatives from every department of every church should  
attend these meetings.

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Great Inspirational Speeches - Discussion of Plans for Victory

## Pray for the Meetings